

# DISTRICT SCHOOL JOURNAL OF EDUCATION OF THE STATE OF NEW YORK.

VOL. XII.]

ALBANY, MAY, 1851.

[NO. I.

**The District School Journal of Education,** will be published monthly, at the city of Albany, and at Clinton Hall, No. 131 Nassau st., New-York.

**Terms.** FIFTY CENTS PER ANNUM, payable in advance.

All communications should be addressed to S. S. RANDALL, Albany N. Y.

## STATE NORMAL SCHOOL.

The semi-annual examination of this Institution commenced on Saturday, the 15th March last and was continued on Monday, Tuesday, and Wednesday, the 17th, 18th and 19th, by the Principal and Professors, in presence of the Executive Committee, several Members, of the Legislature and citizens. The several departments and classes gave the most satisfactory evidence of progress and improvement, in the various branches in which they were examined; and the exercises in music and composition were, as usual, exceedingly attractive and interesting.

The closing exercises took place on Thursday afternoon, the 20th, at the large hall of the Institution, which, with all the avenues leading to it, was densely crowded by an attentive auditory, including State Officers, Members of both branches of the Legislature, and a large collection of ladies and gentlemen. After the opening anthem had been performed by the choir, and an appropriate prayer had been offered by the Rev. Dr. KIP, the following poems and the addresses which follow, were pronounced:—

### Time's Changes.

BY EMILY K. PHELPS, RENSSELAER COUNTY.

Time, ever restless, ever fleeting time,  
In hastening onward marks its path with change.

I saw the earth a mass of elements  
Confused; saw darkness, sole inhabitant,  
Rule with unbounded sway; saw order from  
Disorder spring; saw light in glory break  
Upon the varying scene; heard her assert  
Her claim to share with "ebon god" the throne  
Alternate; saw nature throw her sober dress  
Aside for robes of emerald beauty.

'Mid

The verdure springing fresh, I saw one stem  
That rose above the rest, bearing a bud  
That seeming longed to loose the bands by which  
'Twas captive held. It burst, and oped to light  
Of earth a flower formed in beauty's mould  
Most rare,—and tinted with her richest hues.  
As light grew faint, the silken leaves half closed,

Then oped again at its return, bedewed  
With tears. Methought that they had wept her long  
Delay. I saw the tear drops vanish, and  
The bright hues fade; the soft leaves wither and  
The plant decay; decaying saw it mingle with  
Its native dust.

Beside a clear and quiet fount whose face,  
All sparkling, was by dancing sunbeams kissed,  
I saw a fairy child. The wavy locks  
That clustered graceful round his fair young brow,  
Moved only with the zephyr's whispering breath,  
Or with the joyous impulse, that in mood  
Most sportive, made him careless toss his head  
Aside. His azure eye beamed with a mild,  
A gentle radiance. The hidden depths  
Of soul were plainly mirrored there. The smile  
That played unceasing o'er his face, spoke of  
His gay and happy innocence; or if  
Perchance a darkling shadow ever fell  
And lingered for a moment there, to smiles  
It faded as the dawn fades into day.

The flowers that by the crystal fountain bloomed  
In all their brief luxuriance, he plucked  
With ruthless hand, to weave him garland toys.  
 Oft-times amid his childish toils he paused,  
And listened, as his ear caught echoes of  
Some far-off strain, that as they reached him, sent  
The blood in quickened gushes through his veins,  
And thrilled his very soul with magic charm.  
To him life seemed—to him life was—a glad  
Reality. Nor reason was there that  
It should not be. His heart was light and free  
Had never been for care a resting place,  
For wasting grief a home. Unsullied was  
His spirit's purity; his vision all  
Undimmed by passion's breath. If in his dreams  
The untrod future came, he saw, he roved  
The same bright scene; the same gay, giddy round  
Of pleasure joyed. Alas! he little thought  
What then he was he might not always be.

Time passed. A youth stood by a laughing brook  
That murmured low, sad music, as its pure  
And pearly waters glided swiftly o'er  
Their pebbled bed. In his bright features could  
Be traced resemblance faint to those of that  
Fair, gladsome being that enraptured once  
I gazed upon. His eye was darker and  
So changed that now to trace his thoughts therein  
Were vain as the attempt to read the words  
That came mysterious on the wall. Sometimes  
The sunny smiles of happiness played o'er  
His face; when mind was busied with the bright  
Ideals fancy formed; anon as soft  
And plaintive tones from past were borne, that spoke  
Of disappointment's blight, a saddening cloud  
Would come and steal their light away. He looked  
Not on the present as complete, but lived  
And longed the time when in life's drama he

Could act a bolder, more conspicuous part;  
 And as he longed, he dreamed; and as he dreamed  
 Existence' guardian angel tarried at  
 His side, and made his visions fraught with all  
 The wealth and fame Ambition wildly sought  
 Years fled. I saw a sea where every wave  
 That foaming broke upon the shore, was swept  
 By the succeeding wave away. And here  
 He wandered now in all proud manhood's prime.  
 His brow was lofty, yet 'twere plain to see  
 That care and time had left sad traces there.  
 He seemed absorbed in deepest thought: the time  
 Long wished had come, and with it all he'd hoped;  
 Yet he was not content. He asked his name  
 Might ever forgotten live. Again  
 He dreamed. Again the same bright form appeared,  
 And with mysterious finger half upraised,  
 She pointed where a tow'ring column rose;  
 But ere his eye had caught a second glimmer,  
 A gleam of transport beamed upon his face;  
 For in the marble deeply graven, he saw  
 The record of his name and deeds. On this  
 He fondly gazed as that which would endure;  
 But as he gazed, the waves of time's dark sea  
 Broke o'er it, and 'twas swept away, as though  
 It were but letters traced in sand.  
 I saw him once again near a deep stream,  
 Whose turbid tide moved sluggishly along,  
 And soon was hid by mists obscure that o'er  
 It hung. And now old age had come:  
 Had dimmed the lustre of his eye: had made  
 The furrows deeper on his brow. His mind  
 So weak, half waking ever seemed to muse  
 Upon the clouds that o'er the pathway of  
 The future cast impenetrable gloom,  
 Hope never shed one glimmering ray. As he  
 Instinctive turned from scenes so drear, sad thoughts  
 Unbidden came along and sleepless nights,  
 And dark and weary days that had been spent—  
 Ah! mem'ry told how vainly spent—in quest  
 Of that bright phantom, Happiness. And then  
 Again she whispered soothing words: faint smiles,  
 Like moonbeams pale, stole o'er his pallid face,  
 For in imagination she had led  
 Him back to that glad time that day dream of  
 Existence, when his heart knew naught of care.  
 As fancy wandered 'mid its flowery paths,  
 His steps unconscious seemed to tend towards that  
 Dark stream, and ere his wildered mind returned  
 To mourn for life's cold realities, its waves,  
 Its chilling waves, had borne him onward, till  
 His trembling form was lost—forever lost,  
 In those deep shades that were but entrance to  
 The unknown regions of Oblivion.  
 I turned away despondent and would fain  
 Have closed my eyes, for I had seen that ALL  
 MUST CHANGE. I too, a dreamer once had been:  
 Had more in bright anticipation than  
 The present lived. I too, had fondly thought  
 That sweet Content would sometime share my lot.  
 And must my dreams, anticipations, hopes,  
 Be worse than vain, be blighted thus? I knew  
 They must be, yet in all the bitterness  
 Of untold grief I wept.

And while I wept  
 A white-robed form, on radiant pinions borne,  
 Drew near and whispered of a better land  
 That lay beyond the dark confines of earth,  
 Where flowers forever fadeless bloom: where light  
 Of noontide ne'er departs at night's approach;  
 Where hosts angelic circle round the throne  
 Of Him who reigns supreme, the glorious One,

The Infinite, and tune their golden harp  
 With never ceasing songs of praise for that  
 Rich gift, unending Happiness. And then  
 In gentle tones, she bade me turn from all  
 The fleeting things of earth, and seek to write  
 My name immortal there, that I might join  
 That seraph throng, when time should be no more.

### Spirit Voices.

BY SABRA A. LAPHAM, YATES COUNTY.

Earth in its pristine days was beautiful.  
 Dark sorrow's cloud as yet, had cast no shade  
 Upon its joyful face, and all was glad  
 And free from care. Celestial spirits roved  
 Each woodland dell, and as they roved, sang sweet  
 Each soothing strains, which seemed like echoes of  
 That ceaseless song which seraphs chant around  
 The great white throne above.

#### To man God gave

The boon of endless life; a spirit pure  
 And sparkling like a jewel rare, with all  
 The brightness of the Heaven whence it came.  
 From this unceasing fount of holy thought,  
 Impulsive praises ever rose to Him,  
 Who from his blest abode, this precious gift  
 Had sent.

But list! though faint the sound at first  
 And scarcely heard, a note of discord mars  
 The happy song; a dark'ning shadow seems  
 To hover o'er the bright and joyous scene;  
 A fair, yet fearful spirit slowly strives  
 To gain an entrance there, and entering speaks  
 In winning, syren tones, which fall upon  
 The ear of man like music sweet; and as  
 He eager turns aside, that he may list  
 The seeming sweetness of the guiding voice,  
 From duty's path he wanders far away,  
 And ere he sees his wrong, dark error's thorns  
 Spring rank about his way, and sting his soul  
 With very grief; sad thoughts arise; his life  
 Is henceforth ever fraught with light and shade.  
 'Twas thus the poet sang in charmed strains  
 Of earth's young freshness and its quick decay,  
 And as the melody which waked his lyre  
 Fell softly on my listening ear, I slept;  
 And sleeping dreamed; and dreaming wandered far  
 From busy haunts of men, where care and toil  
 Made life a sad and troubled way.

#### Methought

I rested in a shaded bower where, with  
 A lavish hand had nature scattered all  
 Its varied charms. On every side sweet flowers  
 Lent fragrance to the breeze, which coyly played  
 Among the emerald hangings of the grove,  
 And sent the light leaves dancing by upon  
 Its buoyant wings, till not a spot within  
 Its bright domain was left that had not felt  
 Its loving kiss, and heard the murmur of  
 Its gentle voice.

Clear sparkling streams wound their  
 Bright course along, and mirrored forth the fair  
 And beauteous scene around their way; and as  
 They caught at times the thousand loving smiles  
 Which the green leaves above them fain would hide,  
 They seemed to dance more gaily on their way,  
 And throw in turn a witching glance upon  
 Their rivals fair. And yet, the tiny rills  
 Ne'er murmured aught of grief or envious hate,  
 But ever trilled a gay and loving song,  
 Which made sweet harmony throughout the grove  
 And as in distance, died the strains away,  
 The feathered songsters caught the lingering notes,

And gaily echoed them throughout their own  
Loved woodland home.

Beneath the cooling shade  
Which kindly branches of a noble oak  
Had cast, a beauteous child in all the glee  
Which ever marks fair childhood's path, did sport.  
No tear of sorrow dimmed his sparkling eye;  
And as he watched the dancing waves around  
His rosy lips the witching dimples came,  
As if to picture forth the merry laugh  
Which ere it broke the stillness of the scene,  
Had floated by on wayward zephyr's wings.  
And yet the song of wild-bird and the bright  
And gentle streamlet's murmuring tones were not  
The only sound that charmed his ear; for oft  
He turned aside and seemed to list with sweet  
And happy smile, a voice whose whisper'd tones  
I vainly strove to hear; but as with gaze  
Intent, I dwelt upon the happy scene,  
I saw a bright and loving spirit flit  
Around his way, and seem to guide him with  
A mystic wand in paths of happiness,  
Where ne'er a thorn did grow among the flowers  
Whose perfume sweet e'er lingered round his way.  
He seemed to love the spirit's voice, and ne'er  
Rebelled against its teachings mild and pure,  
But ever turned, ere onward step he took,  
To seek its sweet approving smile. Its name,  
As plainly told the spotless garb it wore,  
Was Innocence; and as I gazed upon  
The gentle child, a silent prayer arose  
That he might ever suffer it, to lead  
His steps aright.

Time swiftly sped away,  
And in its passing, seemed to change the scene  
On which I gazed. The golden tresses of  
The child had now assumed a darker hue,  
And clustered richly round that brow, which though  
It still was fair and cloudless, seemed to bear  
The dark'ning thoughts which intercourse with scenes  
Of earth, had caused to fill the heart of youth.  
The mild and gentle spirit's form I sought  
In vain; but other forms were hovering round  
His way, and some were whispering holy thoughts,  
While some although most fair to view, and in  
Whose words sweet music dwelt, yet seemed to breathe  
Of hate in ev'ry tone with which they sought  
To win his steps aside from virtue's path.  
No more he waited for the spirit's voice  
To guide his way, but seemed to turn with look  
Of pain aside, as with reproachful tone  
The "still small voice" of Conscience whispered him,  
Of happy days, when duty made his path  
Of life more bright than all the rainbow hues  
Which hope had flung around the path, in which  
Ambition's voice had gulled his steps.

Again  
The scene seemed changed; on manhood's brow a cloud  
Did rest, which told that sorrow's storm had round  
Him fiercely beat. Yet still he smiled and seemed  
To think life's path a pleasant one; and well  
He might, for Love's sweet spirit wood him where  
Bright sunshine ever dwelt; and if perchance  
Distrust's dark form e'er flitted by, and with  
Its doubting words caused sinful thoughts to rise  
Within his breast, Hope came with cheering voice  
And bade them all depart.

And thus he seemed  
To tread his onward way with wav'ring step;  
Now led by spirits from a brighter sphere,  
And now by those from realms of endless night.  
Upon his bending form the weight of years  
Seemed heavily to rest; no more his eye

Beamed forth the cheerful soul within, but told  
Of blasted hopes, unsatisfied desires,  
And dreams which ne'er had been fulfilled.

He viewed  
Again the past, and sighed to think it had  
Been vainly spent; before him mem'ry stood  
With trembling form, and sad, reproachful look,  
As whispered she in mournful tones, of days  
When Innocence made glad his heart. He wept  
That they would ne'er return, and as he wept  
A holy calm came o'er his heart, and through  
His tears he saw Forgiveness stand with look  
Of sorrow, yet of love.

And while he thus  
Rejoiced in new found bliss, he thought I heard  
The blessed spirit-voices blend in song  
Divine, to cheer him through death's vale to that  
Bright realm where ceaseless pleasures reigns supreme.

#### Every Man a Debtor to his Profession.

BY ROBERT N. CORNISH, OTSEGO CO.

Every individual of the human race  
has a duty to perform, a destiny to fulfil.  
Each as he passes along is solving for  
himself the great problem of life; under  
God weaving the web of his own desti-  
ny; and by a series of individual acts,  
forming his ultimate and unchanging  
character. An instrument is put into his  
hand, a mind is given him for the ac-  
complishment of the noblest purposes,  
and for the attainment of the loftiest ends.  
This mind is immortal in its nature, of  
infinite expansibility and of mysterious  
and exhaustless energies. To its influ-  
ence when active, no imagination can set  
limit. Connected with this gift, and tinge-  
ing it with a deeper shade of responsi-  
bility, is the injunction, "Occupy till I  
come." How then shall we obey this  
injunction? how meet this responsibility.  
The answer may be given in the same in-  
spired language: "By stirring up the  
gift that is within us"—by rousing and  
urging into action the dormant powers of  
the immortal germ. The faculties of the  
mind can never attain to their full devel-  
opment without intense exercise. They  
must be severely tasked. Thought—in-  
tense thought—must be practiced, or no  
improvement will be realized. This is  
the immutable and eternal law of their  
progress. Duties there are of immeas-  
urable extent and magnitude incumbent  
upon us. Rightly to understand their  
nature and far-reaching relations, requires  
a mental vision clear and far-sighted;  
rightly to perform them, faculties well  
developed and fitted for action. The  
powers within are amply sufficient for ac-  
complishing the sublime end, if we are  
but faithful in evolving and fitting them  
for their office. They may lie dormant  
or be left in an embryo state; yet is it

not clear that an individual grievously sins against his own nature, and its beneficent Author, in thus leaving to slumber in unconscious repose, the germs of immortal thought, which might be expanded and matured into a glorious image of the eternal mind—in thus neglecting to advance to that height of glorious and inconceivable perfection to which he is capable of attaining?

But there are other duties which he owes to society and to the world. Man is a social being. Society, the foundation of which is laid in a community of interests and an interchange of benefits, is his natural state. Through the whole range of created intelligences, being acts reciprocally upon being. "No one liveth unto himself," is written upon every page of life.

When we contemplate society, we are struck with astonishment at the varieties of character it presents. We ask ourselves, whence this difference? whence the varieties of genius that exist? Why has one person a mathematical, another a poetical turn of mind? Why has one an imagination that bounds from earth to sun, and from sun to star, forming new and striking combinations of its own? another a mind that revels in the deep recesses of philosophy, discovering the properties appertaining to matter and unfolding the laws by which it is governed?

Whence all this if not from the Almighty hand that formed the wondrous fabric? We conclude, then, that the peculiarities of each mind are coeval with its existence, and imprinted thereon by the Creator himself. And as we go forth we are called upon to search out that duty, to discover that sphere, to select that part, to choose that character for which we are designed and fitted. All the occupations and professions of life lie open before us; and it requires but our own volition to determine which we will enter. A proper selection is the foundation of all excellence; and its faithful prosecution is the duty of all. Whatever profession is selected, it is a duty to enter it with zeal, with ardor, with elevated and expanded views, with noble and disinterested motives, as becomes an enlightened adventurer on glory bent, setting out on a career of immortality. "Every one owes a debt to his profession" He is bound to elevate it—to magnify his office. No one is excused, nor can any one be, until his powers are annihilated, and he is divested of the attributes of a

rational free agent. As an individual he is bound to do this. The world is composed of individuals. All the fame that has been acquired, all the infamy that has been merited, all the plans for happiness that have been formed, or scenes of misery that have been witnessed, all the enterprises of loyalty or treason that have been executed, have owed their existence to the wisdom or folly, courage or temerity, of individuals. No consideration of selfishness or ambition can obscure that great, commanding duty which enjoins perpetual labor for the welfare of the whole human race.

To those who have labored to elevate their profession, to magnify their office, and by so doing to elevate society and the world, all the good of earth is owing. In Howard, "that saint of illustrious memory," traversing his native country, exploring the jail and the prison-ship, bringing to light the misery which those caverns of disease and death had so long concealed, in his missions of mercy visiting the dungeons of Europe and Asia, conveying through those damp, pestilential cells the lamp of hope and the cup of consolation to those who languished there; in Newton, developing the laws of matter; in Locke, exploring the regions of the mind; in Mansfield, exalting the bench; in Whitefield, adorning the pulpit; and in Washington emancipating his country, we behold individuals moving in their appropriate spheres, adorning the stations they occupied, and paying the debt they owed to their professions, to society, and to their God. If these men had never lived, how much of happiness, benevolence and knowledge would have been shut out from the earth! how many mines of beauty and of riches would have remained undiscovered! or to speak without a figure, how many minds, that, waked to thought by their example and research, have adorned and blest their race, would have been left to slumber in unconscious repose!

The body may die, but such deeds cannot die. The page of the scholar, the wisdom of the philosopher, the beneficence of the philanthropist, will live everduring as the eternal hills. Their lives overflowing with instruction, teach one persuasive lesson, which speaks alike to all of every calling and profession, to live not for themselves alone, but for knowledge, justice and humanity. Withdrawing from the strifes of the world, and from the allurements of office, they con-

secrated themselves to the pursuit of excellence and beneficent labor. They were all philanthropists, for their labors promoted the welfare and happiness of mankind. They fulfilled their destiny on earth, and will receive their reward on high.

But to the teacher our subject speaks in commanding tones. The duty to elevate any profession is, in some degree at least, commensurate with its importance; and judging, as in other professions, of its importance by the materials to be wrought upon, and the end to be attained, how great should be his exertions to elevate that profession! With what sacrifices and self-denials should he labor to raise it to its true rank and dignity! To be the appointed guardian of the public hope and the public safety; to find and direct those streams, which, as they flow, must desolate or fertilize our country; to train and send abroad actors destined to corrupt or reform life's ever varying drama, and to prove the future blessings or curses of mankind;—these are the teacher's duties. It is his to direct the inceptive steps towards immortality, to guide the mind in its nascent state, and to mould into forms of undying beauty and perfection the young immortals committed to his charge. He touches not a chord but vibrates in eternity. He wakes not a tone but is heard at the throne of God. What responsibilities are these! What motives for lofty effort! Here are spaces for labor wide as the world, high as heaven. Let us go forth, then, into the various apartments of the house of life; store them with knowledge, adorn them with beauty, make them resound with love. Let us live not for ourselves alone; not for worldly fame; not for ignoble pleasure; but for truth and for immortality.

—  
**Life—its Ideal—its Actual.**

BY AMOS M. KELLOGG, ONEIDA COUNTY.

The poet, it is said, is the inhabitant of two worlds. From the realm of thought where his poetry is a living language, and where his rarest images of beauty find a reality, he descends to dwell at times in the sphere of action. So life exhibits distinct phases to every thinking being. The student, whose knowledge of the past, whose opinions of men are formed from books, meets, when he leaves his study, a reality that he had not expected. The classic page, with all those associations which cling about and

render the perusal of authors, whose graves have been trodden by the rush of armies, and hidden in the long reign of foreign and barbarous nations, so interesting, describes to him scenes so beautiful, and characters so noble, that a secret but abiding aversion springs up whenever the common place of the present would replace the sublime of the past. And the lover of nature too, has found a beauty in the flower, a charm in the rippling stream, a pensive delight in the music of the forest pines, a grandeur in the mountains, and a sublimity in the roar of the old ocean, which have made him sensitive, dreamy, and contemplative, so that the duties which were his, have become tasks, and a single fault, from which the best of our race are not exempt, condemns the man in whom all the generosity and kindness of life are found. Nor are those who are active members of the world which moves and breathes around, without ideas of a better life, which seem erroneous if not impracticable, to others living in the turmoil of its stirring scenes.

But life does not look thus beautiful to all. So comprehensive is its domain, that each can find what he most desires, and the object which delights one is the source of sadness to another. The same classical page that exalts the hero, recounts a battle that left many a mother mourning her first born, many a sister her brother, and many a father his son. Even the flower that wins us by its fragrance and delicate color, nourishes a poison that an enemy hath often used; and the brook that waters its roots, has blushed with blood from some secret and deadly assault. The forest echoes with the shout of the bandit, and the mountain is green with rank grass fed by the destruction of armies. Is good, then, a mere tinselled exterior, beneath which offense breeds and fattens? Ah, no!—Good and evil both exist; and the preponderance of the former assures us of our civilization: The evil of a thousand years ago is evil to-day; but mark the change. Then it was positive, now it is negative in character; and we have reason to hope it will ultimately vanish.—When we compare the sum of the good with the locally bad, we are sure ours is a happy age, that the reign of blood is indeed over, and that we are the transition race to a more perfect civilization. Neither is there any just cause for discouragement in the difference between what is

and what should be, for though aware that man has evil in his nature, when we look for it in real life we find it less than we had anticipated.

The *actual*, is that condition which exhibits life with defects—the *ideal* that which unfolds only its harmonious perfections. It is the union of these that shows the necessity of the one and the beauty of the other, and fills the world with busy life. One is action; the other thought. Thus every man who lives truly, acts the ideal. Such a one finds no inconsistency; and he knows little of life who deems there is any other than man himself. There must be a communion with self; for in the reformation of the world, the quiet study has done more than the coat of mail, the thinking philosopher than the noisy politician, the author writing the sentiments of his own bright soul, his own great heart, than all the representations, farcical and tragical; and a wayside thought has checked the impulsive youth when advice and reproof had alike failed. As the seed must exist before the plant can bloom with flowers or luxuriate with fruit, so must there exist a clear conception of what is to be done, before there can be action; for action is the result of thought. Hence he who lives as he ought, lives out of the life within, making it impossible to be false to self and true to others. Such mistaken ideas, though common, are fatal.

The idea finds its home in the soul. It is an evergreen sprung from a seed planted by God; the brightness of whose color is reflected through the imagination in the language of the poet; whose fragrance appears in the sympathy of a Howard; whose fruit is that judgment that recognizes an overruling Providence, and the great brotherhood of man. It is this that enables us to commune with the lovely and grand of earth, which shades the pictures of memory with a pensive beauty, illumines our hopes, and presents for the delight and support of the soul, scenes unknown and foreign to the senses. It induces mankind to pursue something better; to con with care the lessons of six thousand years, that they may be wise for the future. It urges man to pass the Rubicon, separating what *is* from what *ought* to be. It gives a restlessness to his character, that, while it makes him dissatisfied with his condition, writes "excelsior" on his banner, and hastens him onward in the search for a higher civilization. It magnifies the

evils of this present generation, and strengthens the desire for that happiness all the living have searched for, but few found.

It is well man cannot be content with the plain, unromantic practical. Left with only a desire for the useful, man had always been a savage. The barbarian has found the necessary; the civilized has united the beautiful to the useful; one is discontented, the other aspiring.

But the prose of life will never be supplanted by the poetical. There are in this existence of ours, venerable and lovely agencies, which we can but admire; yet each scene is invaded by the spirit of utility. We can only bend as we pass the altar of beauty; we can pluck by the way-side but a few flowers as we hasten on in our journey, but these will cheer our sad hearts and render our duties pleasant. To the true mind, then, the practical is not wanting in beauty; far from this. Theory finds therein a field whereon to act its thoughts. In the din of the busy city, in the silence of the oaken forest, on lake and ocean, are willing hearts with energies all awake, ready to meet manfully the sober realities of life. In the halls of learning is found the teacher earnestly endeavoring to form mind aright; and there the pupil eager to find the extent of that knowledge which to him seems near, but which is ever distant and more distant. Thus all are building with that precious substance, time; all are workmen, good or bad, on the great contract of living. And in the abodes of the good, who shall find therein aught but will urge him to follow their example and receive their reward? To how many a dark mind has the missionary or colporteur brought light—a light that penetrates the dismal tomb!

The *actual* of life, then—has it not scenes that to true hearts are highly lovely? But this actual is only a realization of the ideal. "As colours exist in the rays of light, so does the ideal in the soul, and life is the mighty prism which refracts it." A complete counterpart of the life within cannot be found in the life without. Nor should it be so; for unable as man is to imagine anything so beautiful, but God could make it real, still man has never conceived anything as beautiful as God has made. A perfect life is a realization of all that is accurate and reasonable in thought. The idea may live even if the action of which it is the germ, never appears. The real, practical wealth of earth, then, is the number of thoughts

that can be realized—the number of tangible ideas. Hence, education is our great dependence for the perpetuation of our blessed institutions; and America will find in this an antidote for disruption and for decay, a bulwark for her liberties. The national debt of England would have long since been her mortal disease, had not her mine of intellect furnished a panacea.

The theoretical must precede the practical; for what discoveries of importance have been the result of accident? Neither is there a contradiction in the fact that one of our noblest sciences is the result of experiment; for an experiment is a question founded on previous knowledge; and nature has no answer for those who ask—they know not what. The wondrous power which art exhibits, is but the existence in passive wood or stone, of what was before an idea that might have floated away on the tide of thought into the fathomless sea of forgetfulness. All the various conveniences with which civilization surrounds us, were once thoughts, but are now monuments reminding us that we have souls. When our wishes find, by means of a simple wire, the ear of a friend a thousand miles away, let us bear in mind that this "consummation so devoutly to be wished," but recently a reality, was a conception years and years ago. Nor should we forget that our steam-engine is only a duplicate of the ideal one. Who can claim the honor of an original discovery? for who can say that no other fertile mind hath had a similar thought? That man who would render matter serviceable, must have the ability to perform what his clear conceptions tell him should be done; so if he would develop mind. The successful educator must have an idea of a truly developed mind, and that knowledge which shall enable him to draw forth the powers of the intellect aright. Nor can that laborer whose occupation is the noblest, and whose object the highest of any on earth, possess these qualifications too perfectly. Between the artist and artisan there is a wide difference. The one paints the beautiful of the mind, the other of nature. One is a poet, the other a historian. The teacher is the artist and artisan of the human soul, and let him make thereon none but lines of beauty—none but will still be beautiful in the long ages of eternity.—To form the true man, the ideal and actual are both necessary. Those are great who realize in their lives their ideas of

the beautiful, of the truthful. The soul everywhere measures the man; thus no one need be the slave of circumstances, nor any one the despised of fortune.—Now as ever, the best minds gather their strength by meditation. On the records of the past is plainly written the influence exerted by the thinker. Surrounded by none of those implements possessed by richer but less ardent delvers in the mine of knowledge, how many a Davy has made discoveries, which individually seem miraculous, but whose combinations arouse conception and carry us back to the scene of the creation, and backward, and backward, until imagination is lost in the thick mist of antiquity! Each man should be a benefactor of his race. He should love the good for that is ever beautiful; he should advocate the right, for that is always useful. Then at death he will leave a void that will be felt, a memory wept, honored and sung, an example pure and upright, an influence which, begun here, will be continued in heaven.

#### Address of Hon. H. J. Raymond.

Inadequately prepared as I am for the honorable service to which I have been invited, and embarrassing as such a position must always be—it still gives me sincere pleasure to be present on this occasion. I have listened to the exercises of this day with very great interest and satisfaction. They seem to me in the highest degree creditable, not only to those who have participated in them, but to the institution with which they are connected. Taken in connection with the examinations by which they have been preceded, they indicate not only an accurate knowledge of the special branches of learning which have engaged attention, but that general discipline and development of the mental faculties which are quite as essential to success in teaching as skill in the branches taught. The institution in which this discipline and culture are conferred, is a creature of the State. It has been established and maintained by it as an essential part of that great System of Common Schools, by which all the children of this State are to be educated. It is here that those receive their training who are to be teachers of Common Schools all through this great State.

Aside from the peculiar and special object of this institution, I see in it a recognition by the State, of the necessity

of schools for teaching the higher branches of learning, even to the success and prosperity of those which have lower aims.

This State has undertaken to educate all the children within its limits. The object that education proposes to attain, is three-fold. Education in the first place, is essential to the individual, to qualify him for the most ordinary duties of life,—for the prosecution of the ordinary business of life,—for the successful performance of ordinary mechanical labor,—for the successful application of means to ends, in all the avocations which engage his attention and employ his faculties. Man is placed on this earth under an injunction to subject to his necessities and convenience, all the elements and materials by which he is surrounded.—His comfort, his very existence even, is made to depend entirely upon the degree of success with which he can accomplish that subjection. He cannot obtain food whereby to live, except he till the earth for its production. He cannot build a house wherein to live, except he avail himself of the materials which Providence has placed within his reach. And in all this he soon finds that he can do nothing whatever, except as he acts in strict conformity with the laws of nature by which he is surrounded. He finds that he can do nothing whatever in conflict with these laws. All the power he possesses or can acquire, must come from a strict compliance with them, and by enlisting them in his behalf. No man can till the earth and reap its fruits whereon to subsist, unless he know the character of the soil and the proper way to sow the seeds that are to grow therein. These seeds grow according to a fixed law.—He must know what that law is, before he can know how to cultivate the earth and enjoy its fruits. No man can build a house without understanding the laws of nature which control all material bodies. If he erects a building not only not in conformity with the law of nature, but in defiance of it, the structure falls to the earth, and perhaps crushes him beneath the weight which one of those laws give it. We see in every department of life—even in the humblest and simplest mechanical pursuits—that success depends entirely on the accuracy and certainty with which these laws are first searched out and then obeyed.

Now, it is the business of science to ascertain these laws, to combine them in-

to a system, and impress them upon the minds of those by whom they are practically applied. Science is nothing less than this knowledge of the laws of nature which scientific men have developed, and which all must understand who deal with material substances. No man can do any thing except in conformity with the laws of nature which science has developed. Education, therefore, in these general principles of nature, is essential to every inhabitant of the State, to enable them all to perform with intelligence and efficiency the duties which the ordinary avocations of life devolve upon them.

Another view of the utility of Education is drawn from the relations which every individual sustains to society—the society into which he is born without its own volition—and to which he owes obligation and duties which he cannot escape. Philosophers have spent much time in endeavoring to account for the origin of society, and to ascertain the nature and source of the obligations, which men owe to the society in which they live.—Some ascribe them to an ideal compact, into which all are supposed to have entered and the stipulations of which each must fulfil. It seems to me that the natural obligations which men owe to society are just such obligations as any child owes to his parents. We are all born into society, subject to its laws just as we are born into a family and subject to its laws. Providence has made us subject to these laws, and our duty is to obey—to subject ourselves to the laws of society and perform all the obligations which society imposes upon us. These obligations cannot be performed without a knowledge of the nature of society, of the character of individuals composing it, of the things essential to their well being, and to the permanent stability of society itself. In this country particularly, every individual is called upon to take the part not of passive obedience, but an active part in the duties of civil life. To fit him for it, he must inform himself of the nature of his obligations—and to do this Education is essential.

But there is a still higher ground from which to view the utility of Education. Man, it is true, has to procure for himself a subsistence, and to perform all his obligations to society; but all these duties are subordinate to the higher duty of developing his faculties and perfecting himself according to the law of his higher nature, and the design of his Maker.—

Man is placed here on the earth endowed with powers of whose character we know but little, and of whose possible extent we can know nothing in this life.—He has faculties whose powers infinitely transcend any exhibition of them which we see on earth. But they must be developed, and this can only be done by education. In a state of nature, before it has been at all cultivated, the powers of the mind are in embryo. Like seeds sown in the earth which spring forwards by their own living law, when this is aided by the genial dews and rains of Heaven, the mind must be cultivated and disciplined to make man the perfect being his Maker designed him to be.

It is true there are some who, without the culture of education, develop their faculties to some extent, but their number is small, and the degree of development is less than it would have been under more favorable circumstances. Inter-course with society, conversation of his fellows—the sight of nature herself, may, is true, to some extent, develop the powers of individual minds. The habit of looking upon this goodly frame the Earth, may indeed educate the mind to a certain degree, but this is much more likely to remain but a “sterile promontory.”—Constant intercourse with outward nature—the mere habit of gazing upon “this most excellent canopy, the air, this brave overhanging firmament, this majestic roof fretted with golden fire,” may lift the soul upward and teach the rudest to recognize and adore the Maker of all his glories; but if he have no other culture, it will be far more likely to be to him, what it was to the stricken Hamlet, but a “foul and pestilent congregation of vapours.” The culture of education, the discipline of schools, the training which the search for knowledge gives, is essential to develop the faculties of man—to cultivate those powers which are to endure through eternity—which reach above earth and take hold on Him who is his author.

This threefold effect of education—of proper education—it is the purpose of the State to produce on the minds of every child within its limits. That can only be done through teachers—through teachers qualified for the service. The State has established this school to qualify teachers for this work. No one need be informed that it is not every one that can teach others—that no man can teach all that he knows himself. He must know

more than he communicates. No man can teach any branch he has studied, unless he knows more of it than he undertakes to teach. He must know its reasons and relations—a thousand things to impress it properly on the mind of the pupil, and to convey to the pupil a proper understanding of it.

If these qualifications are necessary for teachers, schools must be established to fit them. It seems to me that in establishing this school for the education of teachers, the State recognizes the necessity of the higher schools of learning—that it recognizes the important truth that the education of a teacher does not consist simply in giving him a knowledge of the elementary branches of learning, but in adding to this that mental discipline which enables the individual to think accurately and promptly, and thus to use his knowledge to good purpose in the affairs of life. What is it that constitutes the superiority of the great men of this or any other country? It is not that they know more facts than others—for very often this is not the case: but it is in the ability to use what they know—to see through a subject and around it—to see it in its principles and in all its relations. It is this which enables them so to treat whatever comes under their notice as to produce a desired result. That faculty which may be called the logical faculty, it is the great object of education to cultivate and mature. Those who attempt to cultivate that faculty in others must have cultivated it for themselves—and that kind of mental discipline cannot be attained except by study.

And how is the teacher to acquire this? Clearly from the higher institutions—from such schools as this. Where are those teachers to be procured who are to teach those who are to teach our children? They must have still further power of communicating knowledge, and a still higher discipline and culture than they are expected to impart to others.—True, this school may be, at any one time, well provided with instructors. But what is this to insure a continuance of similar instructors? Death thins the ranks of this, as well as of all other professions in life. Death has stricken down the founder of this institution—its first Principal—a man whose name will ever be retained in remembrance in connection with the cause of education in this State. Where were those who succeeded him fitted for that duty? In higher

schools of learning still—in schools whose course of study reached farther and imparted more discipline and culture to the mind. These higher seminaries of learning are just as essential to this, as this is to the common schools of the State.

But the necessity for having educated men is not confined to the performance of the service of teaching others. The influence of educated men is universally diffused through society. It is necessary for all the professions. It is necessary to furnish the profession of law—which with all its abuses, is and has ever been the source and support of civil liberty in this and every other country. That profession requires the most profound mental discipline and culture. Where, except in the higher schools of medicine, a knowledge of which is essential to the well-being of our race—where is the essential education to be acquired for that profession but in schools devoted to that purpose? Theology—which teaches the fundamental relations of man to his Maker, thoroughly to understand which requires a knowledge of all the systems of moral and intellectual philosophy, as well as of the sciences—how is this and how are all other professions to be properly fitted without higher schools of learning? Are not such schools essential to the very existence of civilized society? Inasmuch then, as educated men exert so great an influence on society—inasmuch as educated men are the centre of good influences to all around them—and determine the character of the society in which they move, and in the aggregate, shape the destiny of a State for all time—the importance of education in the higher branches of knowledge is indisputable. All know that in proportion to the general diffusion of the higher branches of knowledge, and of moral and mental discipline, is the degree of happiness, dignity and prosperity which characterize communities and States.

Another reason, growing out of the interests of education, for the support of the higher institutions of learning, is found in the fact, that the interest felt in education always goes from the higher to the lower. It is from these higher schools that this general feeling of the necessity of universal education is diffused throughout the whole community. The higher schools keep alive and foster an inclination for scientific study—they cherish in society a regard for education, which would otherwise perish. This is true

historically. Look at the history of education in any part of Europe. In France, for example the University of Paris was founded by a single individual, who established a professorship of philosophy. The pupils whom he drew to his lessons spread the knowledge of the school, and inspired others with a desire to avail themselves of its advantages. Gradually other professorships were added—the circle of its influence was enlarged, and a desire for knowledge was thus gradually diffused, from this central point throughout the great mass of the people. So was it in England. Long before the necessity of popular education began to be generally felt, the higher institutions of learning had created a taste for learning and shown the advantages of its pursuit. It was from them that a general desire for it proceeded, and it was through their influence that a thirst for knowledge became infused into the public mind.

It is quite natural, moreover, that this should be so. Take a great community and suppose them to be ignorant and utterly uncultivated, how are they to know any thing of the benefits of education except from the testimony and example of others? But let some one come among them who has enjoyed the advantages of an education—let them see from their daily intercourse with him, and from his participation in the ordinary affairs of social and civil life, how much power education gives him, and how much more completely his manhood has been developed, and they will soon become desirous that these same advantages should be brought within their reach. It is always thus—that the lower are influenced and drawn upwards by the higher: and our Common schools will be constantly elevated and improved by the existence among us, and as part of the same great system, of the higher institutions of learning.

These considerations, with others that might be adduced, seem to me conclusive as to the necessity that the higher schools and institutions of learning should be maintained and kept in successful operation. They should be sustained for the benefit of Common Schools, and should be regarded as essential parts of that great system of education which the State establishes for all her children. It evinces a narrow mind and a short-sighted judgment to regard colleges, academies and universities as hostile to Common Schools.

They all seek a common object, and each grade is essential to the success of the other and to the harmonious and efficient action of the whole.

I do not mean to be understood as saying that the system of college instruction which now prevails in this State, or in this country, is the best that could be established, or that it is free from serious imperfections. I do not believe this to be the case. I think it is in many respects seriously vicious. The education which is conferred under its operation is far too narrow in its scope. But the system is far better than none. It is perhaps as good as the public mind is prepared for now. And it should be maintained and encouraged by the State, as the germ of better things to come. Its operation will tend to shape the public mind for that advancement. And I hope that many who are here present, will live to see the State recognize its duty to a system of Education which shall embrace all kinds and grades of learning, and be open to the free use of all its children. I hope to see the time when, above even the colleges and higher schools of the present day, the State shall establish and sustain at least one University, where all branches of knowledge shall be taught by competent persons and with requisite appliances—where the youth of the State may be thoroughly fitted for the most efficient service in every department of labor and of life, and the doors of which shall be thrown wide open to the free entrance of all who choose to avail themselves of the advantages thus bountifully offered.

But I have no desire to pursue the course of remark to which recollections of this kind invite me. I fear that I have already gone too far for the patience of those who hear me.

This institution now closes its academical year. Many of its pupils now go forth into active life and enter upon the great work for which they have been fitted. Do they feel how great, how overwhelming, when rightly viewed, are the responsibilities which they thus assume? Can any of us conceive the full extent to which the character of a child may be moulded by his teacher, not in this world only but in that which is to come? It may seem assuming, for one who has seen so little of life as myself, to offer advice; and yet I feel assured that it will not be so regarded by those whom I address, when I ask them seriously to consider on how great an enterprise they are about

to enter, and to discharge their high duties as in the sight of Heaven. Let them remember that the Educators are the Architects of Society,—that upon them devolves the duty of building up the social fabric—that they are to infuse into society that living spirit which is its strength and its life. Let them remember, too, that they deal not with inanimate material, but with intelligent and conscious beings, who are themselves to take part in the work performed upon them.

An imaginative poet, in contemplating the almost superhuman productions of mediæval art, has finely said,—

The hand that rounded Peter's dome,  
And groined the aisles of Christian Rome,  
Wrought with a sad sincerity:  
Himself from God he could not free.  
He builded better than he knew,—  
The conscious stones to beauty grew.

So let it be with you in the work upon which you are about to enter. Work, always with a deep, if not with a sad sincerity. Seek never to free yourselves from God or from the high obligations under which we all exist to Him. So shall you build, better, even, than you know. So shall the "conscious stones", committed to your hands, rise into an edifice of perennial beauty and of living strength!

#### GRADUATES

Of 13th Term, March 20th, 1851, with P. O. Address.

##### LADIES.

Marion O. Carpenter, . . . Brockport, Monroe.  
Sarah M. Craig, . . . Albany, Albany.  
Mary E. Crumb, . . . Cedar Hill, Albany.  
Elen M. Conklin, . . . Duaneburgh, Schenectady.  
Carissa A. Denike, . . . Brooklyn, Kings.  
Susan S. Hazard, . . . Newburgh, Orange.  
Sibra A. Lapham, . . . Penn-Yan, Yates.  
Harriet A. Newell, . . . Holland, Erie.  
Louisa C. Plumb, . . . Scriba, Oswego.  
Hannah Parry, . . . New-York, New-York.  
Emily K. Phelps, . . . S. Schodack, Rensselaer.  
Mary A. Seabury, . . . Knox, Albany.  
Betsey J. Smith, . . . Crownpoint, Essex.  
Eta M. Tuttle, . . . Salem, Washington.

##### GENTLEMEN.

Eleazer D. Beattie, . . . Salem, Washington.  
Edah W. Brown, . . . Groom's Corners, Saratoga.  
Robert N. Cornish, . . . Westville, Otsego.  
Aram A. Demarest, . . . Nanuet, Rockland.  
William G. Dickson, . . . Crawford, Orange.  
Hiram Gillmore, . . . Madison, Madison.  
T. Orlando Hopkins, . . . Williamsville, Erie.  
Amos M. Kellogg, . . . Kirkland, Oneida.  
Henry McGregor, . . . Chateaugay, Franklin.  
John A. Parish, . . . Hobron, Washington.  
Calvin W. Smith, . . . Wash'n Hollow, Dutchess.  
John E. Van Eiten, . . . Woodstock, Ulster.

## JOURNAL OF EDUCATION.

EDITORS :

S. S. RANDALL, W. F. PHELPS, &amp; J. McKEEN.

ALBANY, MAY 1, 1851.

THE Editors and Publishers of THE DISTRICT SCHOOL JOURNAL and NEW-YORK JOURNAL OF EDUCATION have entered into an arrangement by which those papers are united under the title of THE DISTRICT SCHOOL JOURNAL OF EDUCATION, which is to be published the first of each month at *fifty cents a year*, commencing with the present number. Those who subscribed for the Journal of Education and paid in advance will receive this paper twice the length of time for which that was due.

OUR ADVERTISEMENTS.—The attention of our readers is particularly invited to our advertising columns, as those who publish the *best* of school books and the *most valuable* works for family and school libraries, are sure to advertise in this Journal.

Our volume for the present year commences with the May number, and will terminate hereafter with the April number. This arrangement will enable us to issue the Journal in future, punctually, at the commencement of each month.

## THE NEW FREE SCHOOL LAW.

We are enabled to lay before our readers, in the present number, the "Act to establish Free Schools throughout the State," as it has finally passed the Legislature, at its late session.

The provisions of this bill, although not carried to the extent that we and other friends of the free school principle "out and out," could desire, will, we have no doubt, be found generally acceptable to the great body of the people. Our common schools are made virtually free to every child between the ages of four and twenty-one years, for at least six months of each year; and the slight amount which it will be requisite to raise by rate-bill, for the residue of the period during which the schools are kept open, can in no case operate to the exclusion of any child; all property now by law exempt from execution on civil process being exempted from seizure on rate-bill warrants. Upwards of one million of dollars of the taxable "property of the State," is annually consecrated to the intellectual and moral education of the "children of the State," and this noble provision is but the pioneer to a full and complete recognition of the great principle of UNIVERSAL EDUCATION, and of the obligations, duties and responsibilities of the State in this respect.

When it is considered that the injudicious and impolitic provisions of the act of 1849, had cre-

ated so general a revulsion in the public mind, and had given rise to such wide-spread discontent, as to secure a majority for its repeal in forty-seven out of fifty-nine counties of the State; that a very large majority of the popular branch of the Legislature, were elected with direct reference to this issue—that nearly twenty-five thousand names were appended to the numerous petitions for *repeal*, with which the Legislature was assailed, while the friends of Free Schools, remained generally inactive, and with few and rare exceptions, no efforts were made on their part, to influence in any manner the determination of the representatives of the people: and when in addition to all this, we bear in mind the important fact that the Press; the great and recognized organ of public opinion—was generally silent on this subject—that politicians eschewed it, and stood aloof from it; and that the great PRINCIPLE was left to struggle for existence against a most powerful combination of elements banded together for its destruction and extermination—its final triumph can only be accounted for by its intrinsic excellence; its unquestionable truth—and by the full and earnest conviction which had taken possession of the popular mind and forced its way into the halls of legislation, that in a government where UNIVERSAL SUFFRAGE exists, UNIVERSAL EDUCATION or Universal Anarchy MUST PREVAIL.

With this result, under these circumstances, we are well content. To those of our friends, in and out of the Legislature, who have manfully striven for the recognition of the great principle of Free Schools, and its final incorporation upon the Statute book of the State, we tender our sincerest congratulations on the triumphant result; and to those who felt it their painful duty to withhold their votes from the bill, because it did not, in their judgment, go far enough, we have only to say we shall ever be found heart and hand with them, in striving for the ultimate accomplishment of their highest aspiration. We shall not forget, in the triumphant recognition of the fundamental principle involved in the protracted controversy through which we have just passed, the noble motto which waves on our imperial banner—EXCELSION!

## THOUGHTS FOR EDUCATORS. NO 2.

*The Philosophy of Educating continued.*

In my previous article I recognized *desire* and *faith*, as the two conditions of the pupil's mind essential to the perception of truth, I further insist, that these conditions are by nature inherent in the mind of the child, but by misuse are liable to be perverted; the means to be employed for restoring these perverted faculties, may be the subject of a future article; but at pre-

sent, I wish to exhibit that philosophy of educating, which is founded upon a full recognition of Nature's conditions and laws.

Let us now examine those conditions necessary for the perception of truth, which concern the mind of the teacher. First, he must have a quick perception of truth in its varied forms.—This gives him power to present it under varied aspects and phases, and thus greatly enhances the probability of inducing an impression of it upon the pupil's mind. To this end, he must be a patient and thorough student; it is less important that he should *know much*, than that he should *feel fully* what he *does know*. Let his mind be the receptacle of comparatively few ideas, but these few fully comprehended, so that in whatever form, or relation, or combination, they may present themselves, they will be immediately recognized, and *known* and *felt*; and he may yet be a competent instructor, so far as his knowledge extends. This is not to be construed as opposed to the increasing demand for teachers of high literary and scientific attainments, but to urge the importance, nay, the necessity, that whatever acquisitions are claimed, should be *thorough*.

Secondly; the teacher must not only rejoice in the perception of truth himself, but he must delight to present it to others. His soul must glow with rapture, as it dwells upon the glorious exhibitions which he presents, and sees the countenances of his pupils radiant with divine light, their bosoms heaving with emotions too grand for expression, and their breath stifled with a dread, lest they rudely break the witching spell which binds them in delicious enchantment.—Such delight in the employment will ever be attended by an energy and enthusiasm that can but inspire with like ardor the minds of those whose advancement it is designed to secure.

The last class of conditions necessary to the full perception of truth, concerns the *nature and form of the truth to be presented*. *Adaptation* is the first thing to be observed. To present a proposition in Legendre to a child, as his first essay in mathematics, is manifestly absurd. But to concede this, is to admit that there is a *natural order* in which the truths of a science, and the different sciences themselves, are to succeed each other. Elementary principles, first truths, should be the starting point, the foundation upon which the superstructure of the science is to be reared. Sterner truths, more extended generalizations, should follow in due time; for to keep the mind ever contemplating elemental truths, simplified simplifications, would as much debilitate, as the opposite process would confuse it.

*Abstract truths*, however simple, should be carefully avoided, especially with young children. It is difficult for a child to comprehend a truth, having no relation to that already acquired, or suggested by nothing in its own nature or wants. It may be easily *acquired* and *believed* as *fact*, but will, in most cases, fail to be *perceived* and *felt* as *truth*. It is for this reason, that teaching of the Alphabet and the *abs* after the old method, is a matter of so great perplexity and toil.

The child is referred to A! he recognizes the character and repeats the name! but that knowledge or truth is purely abstract; it is associated with no truth already known, and makes but a slight impression upon the mind, and must be repeated again and again before it will be readily known; and when it is known, it is but a single isolated *fact*; the *name*, without deduction or application, and no faculty but the memory of forms has been developed by the process.—On the other hand, direct the child to a familiar word, as *man*, and pronounce its name; it is familiar, and hence conceived to have some relation to an object already known, and does not bewilder the mind with an unrelated and unimportant abstraction. The child has only to transfer the conception already formed of the word pronounced, to the combination before him; he instinctively conceives a relation existing between the two, and becomes conscious that the silent characters before him, are expressive of the same thought, as the audible sounds used to suggest the object, *man*. He has here discovered a *deep, philosophic principle*, susceptible of an extended application; to grasp which, he has had to exercise higher powers than memory; reflection, and comparison, and the faculty of perceiving remote relations, have all been strengthened and improved, and the way thus opened for future limitless investigation. But it is not my purpose to write a chapter upon teaching the art of reading; I have adduced what I have written, only as an illustration of the general principle, that abstract truth, to the mind of the young, is of but little value; it must have relation to knowledge previously acquired, or to the direct and natural wants of the mind, before it can be made to constitute *true mental power*.

Finally, in presenting truth, due regard must be had for the varied and peculiar characteristics of mind. To all, the simple statement of a principle of truth, is sufficient for it to comprehend it in all its relations to knowledge already acquired, while another needs to have those relations more minutely and specially pointed out before they can be perceived. To restrict the first class of mind to the tediousness of detailed illustration and explanation, impairs its natural

power, stupifies its native vivacity and life, and in a short time destroys alike its desire for truth and its susceptibility of being impressed by it. On the other hand, to lead those of feebleness to rely upon *our veracity for their confidence* in the truths we present, is no less injurious, thus, ever depriving them of the joys and their minds of the strength, which the full and clear comprehension of truth alone imparts.

The first fact, that education is mental development, and the second fact, that this development is secured by the clear comprehension of truth, with the conditions to be observed in obtaining that comprehension, constitute the *essential theoretical philosophy of educating*. What more is to be said, must be a more minute and extended application of these principles, first, to the correction of existing errors, and secondly to the establishment of correct methods of action.

E. W. K.

#### OFFICIAL.

SECRETARY'S OFFICE,  
Department of Common Schools. }

The Superintendent of Common Schools publishes, in the present number of the District School Journal, for the information of the officers and inhabitants of the several school districts, the act recently passed "to establish free Schools throughout the State."

This act it will be perceived, takes effect on the first day of May ensuing: but is not to be "so construed as to affect provisions already made in the several school districts for the support of schools therein, under existing laws for the current year." All taxes, therefore, which have been legally voted for the support of schools, during the ensuing year, must be collected and applied, under the provisions of the act of 1849; but where no such taxes have been voted, or the time during which the schools were required to be kept, either by vote of the district, or by law, where no such vote was had, shall have expired, and the necessary tax has been collected and paid over, schools may be supported if desired during the residue of the year, and up to the time of the next annual meeting, by rate-bill, under the new law.

The avails of the State tax of \$800,000, and the additional sum of \$300,000 from the revenue of the Common School Fund will be directed to be apportioned among the several School Districts of the State, from which reports shall be received on the first Tuesday of April next, without regard to the length of time schools may have been taught therein during the present year; and the public money thus apportioned may legally be applied to the several terms of school commencing after the next annual

meetings of the respective districts, or to the winter term, where the annual meetings are held in the spring. All expenses incurred before that time, must be defrayed from the public money of the present year, and by rate-bill, except so far as they shall have been provided for by tax under the act of 1849. This rule is deemed indispensable to prevent the *anticipation* by school districts of the public money hereafter to be apportioned.

In pursuance of the 10th section of the act the Superintendent is engaged in the preparation of a new and complete edition of the existing laws in relation to common schools, with ample instructions and expositions of their various provisions for the use of inhabitants and officers of the districts, town superintendents, &c. As soon as completed, this work will be furnished to each school district, and to the various town and county officers, charged with the performance of any duty under such laws.

The attention of Trustees is particularly directed to the provisions contained in the 12th and 13th sections of the new law.

§ The TOWN SUPERINTENDENTS of the several towns adjoining other States, where separate neighborhoods have been formed in accordance with law, are hereby required on or before the tenth day of June next, to report to this department, the number of children between the ages of four and twenty-one, residing in such neighborhoods respectively, within the limits of their respective towns—in order to enable the superintendent to make the apportionment required by the 4th section of the law.

CHRISTOPHER MORGAN,  
Supt. Common Schools.

#### An Act to Establish Free Schools throughout the State, Passed April 12, 1851.

*The People of the State of New York Represented in Senate and Assembly, do enact as follows:*

Sec. 1. Common schools in the several school districts in this State shall be free to all persons residing in the district over five and under twenty-one years, as hereinafter provided. Persons not resident of a district may be admitted into the schools kept therein with the approbation, in writing, of the trustees thereof, or a majority of them.

Sec. 2. There shall hereafter be raised by tax, in each and every year, upon the real and personal estate within this State, the sum of eight hundred thousand dollars, which shall be levied, assessed and collected in the mode prescribed by chapter thirteen, part first of the Revised Statutes, relating to the assessment and collection of taxes, and when collected shall be paid over to the respective county treasurers, subject to the order of the state superintendent of common schools.

Sec. 3. The state superintendent of common schools shall ascertain the portion of said sum

of eight hundred thousand dollars to be assessed and collected in each of the several counties of this State, by dividing the said sum among the several counties, according to the valuation of real and personal estate therein, as it shall appear by the assessment of the year next preceding the one in which said sum is to be raised, and shall certify to the clerk of each county, before the tenth day of July in each year, the amount to be raised by tax in such county; and it shall be the duty of the several county clerks of this State to deliver to the board of supervisors of their respective counties, a copy of such certificate on the first day of their annual session, and the board of supervisors of each county shall assess such amount upon the real and personal estate of such county, in the manner provided by law for the assessment and collection of taxes.

Sec. 4. The state superintendent of common schools shall, on or before the first day of January in every year, apportion and divide, or cause to be apportioned and divided, one-third of the sum so raised by general tax, and one-third of all other moneys appropriated to the support of common schools, among the several school districts, parts of districts, and separate neighborhoods in this State, from which reports shall have been received in accordance with law, in the following manner, viz: to each separate neighborhood belonging to a school district in some adjoining State there shall be apportioned and paid a sum of money equal to thirty-three cents for each child in such neighborhood (between the ages of four and twenty-one;) but the sum so to be apportioned and paid to any such neighborhood, shall in no case exceed the sum of twenty-four dollars, and the remainder of such one-third shall be apportioned and divided equally among the several districts; and the state superintendent of common schools shall, by proper regulations and instructions to be prescribed by him, provide for the payments of such moneys to the trustees of such separate neighborhoods and school districts.

Sec. 5. It shall be the duty of the state superintendent of common schools, on or before the first day of January, in every year, to apportion and divide the remaining two-thirds of the said amount of eight hundred thousand dollars, together with the remaining two thirds of all other moneys appropriated by the State for the support of common schools among the several counties, cities and towns of the State, in the mode now prescribed by law for the division and apportionment of the income of the common school fund; and the share of the several towns and wards so apportioned and divided, shall be paid over, on and after the first Tuesday of February, in each year, to the several town superintendents of common schools, and ward or city officers, entitled by law to receive the same, and shall be apportioned by them among the several school districts and parts of districts in their several towns and wards, according to the number of children between the ages of four and twenty-one years, residing in said districts and parts of districts, as the same shall have appeared from the last annual report of the trustees; but no moneys shall be apportioned and paid to any district or part of a district, unless it shall appear from the last annual report of the trustees that a school has been kept therein for at

least six months during the year, ending with the date of such report, by a duly qualified teacher, unless by special permission of the state superintendent of common schools; excepting, also, that the first apportionment of money under this act shall be made to all school districts which were entitled to an apportionment of public money in the year eighteen hundred and forty-nine.

Sec. 6. Any balance required to be raised in any school district for the payment of teachers' wages, beyond the amount apportioned to such district by the previous provisions of this act, and other public moneys belonging to the district applicable to the payment of teachers' wages, shall be raised by rate bill to be made out by the trustees against those sending to school, in proportion to the number of days and of children sent, to be ascertained by the teachers' list, and in making out such rate bill it shall be the duty of the trustees to exempt, either wholly or in part, as they may deem expedient, such indigent inhabitants as may, in their judgment, be entitled to such exemption, and the amount of such exemption shall be added to the first tax list thereafter to be made out by the trustees for district purposes, or shall be separately levied by them, as they shall deem most expedient.

Sec. 7. The same property which is exempt by section twenty-two, of article two, title five, chapter six, part three of the revised statutes from levy and sale under execution, shall be exempt from levy and sale under any warrant to collect any rate bill for wages of teachers of common schools.

Sec. 8. Nothing in this act shall be so construed as to repeal or alter the provisions of any special act relating to schools in any of the incorporated cities or villages of this State, except so far as they are inconsistent with the provisions contained in the first, second, third and fourth sections of this act.

Sec. 9. Chapter one hundred and forty of the session laws of one thousand eight hundred and forty-nine, entitled "An act establishing free schools throughout the state," and chapter four hundred and four of the session laws of one thousand eight and forty-nine, entitled "An act to amend an act entitled an act establishing free schools throughout the state," and sections sixteen, seventeen and eighteen of the revised statutes relating to common schools, requiring the several boards of supervisors to raise by tax, on each of the towns of their respective counties, a sum equal to the school monies apportioned to such towns, and providing for its collection and payment, and all other provisions of law incompatible with the provisions of this act are hereby repealed.

Sec. 10. The state superintendent of common schools shall cause to be prepared, published and distributed among the several school districts and school officers of the State a copy of the several acts now in force relating to common schools, with such instructions, digest and expositions as he may deem expedient; and the expense incurred by him therefor shall be audited by the comptroller and paid by the treasurer.

Sec. 11. All the moneys received or appropriated by the provisions of this act shall be applied to the payment of teachers' wages exclusively.

Sec. 12. It shall be the duty of the trustees

of the several school districts in this State to make out and transmit to the town superintendent of the town in which their respective school houses shall be located, on or before the first day of September next, a correct statement of the whole number of children residing in their district on the first day of August preceding the date of such report between the ages of four and twenty-one; and such town superintendent shall embody such statement in a tabular form, and transmit the same to the county clerk in sufficient season to enable the latter to incorporate the information thus obtained in the annual report required by him to be made to the state superintendent of common schools for the present year.

Sec. 13. It shall also be the duty of the trustees of the several school districts, in their annual reports thereafter to be made, to specify the number of children, between the aforesaid ages, residing in their respective districts on the last day of December in each year, instead of the number of such children between the ages of five and sixteen.

Sec. 14. This act shall take effect on the first day of May next; but nothing herein contained shall be so construed as to affect provisions already made in the several school districts for the support of schools therein under existing laws of the current year.

#### Agricultural Geology—No. VII.

BY JOSIAH HOLBROOK.

*From the National Intelligencer.*

Lime is an alkaline earth. As an element of soils it is far less abundant than quartz or feldspar. As a chemical agent it has more power than either. Neutralizing acids is one of the most important agencies of all alkalies. Lime performs that agency both in agriculture and domestic economy. Take a case in the former. Every farmer is familiar with two kinds of sorrel growing on plained ground. The most abundant is called sheep-sorrel, and frequently sour-dock. Botanists call it *rumex acetocello*. It frequently covers plained fields with a thick coat, containing a large amount of acid. By quicklime this acid is neutralized and changed into a salt, probably favorable to vegetation, while the acid is unfavorable. A case in domestic economy—common ashes are carbonate of potash, as is ley obtained from them. In making soap, the purer the potash the better, especially as it avoids the necessity of putting red-hot horse-shoes into the soap to drive out witches, or even waiting till a full or new moon for making soap. By mixing lime with the ashes it removes the carbonic acid from the potash, forming the carbonate of lime, leaving the potash a purer and stronger alkali, and more powerful in assimilating the water and the oil by uniting with both, which is the chemistry of soap-making.

Lime is also found as an alkaline agent in many of the arts, and with great effect in iron furnaces and glass-making—the coarsest kind of glass; for most kinds potash or soda is used. Whether in reducing ores to metals or quartz to glass, lime acts as a flux, causing a more ready fusion. While lime, as a flux, aids the fusion of iron ore, charcoal takes from it the oxygen to aid the combustion. As most iron ores are the oxydes of iron, cast-iron still retains a portion of its oxygen, which is removed by a further exposure to charcoal as a heating agent. It is thus reduced to wrought-iron. By exposing wrought-iron to intense heat, while bedded in powdered charcoal in a closed oven, thus entirely excluding air from it, the charcoal or carbon is absorbed in small quantities by the iron, by which wrought-iron is changed into steel, which is carbureted of iron, or carbon and iron. Carbonate iron is an ore of that metal, which is said to be changed from the carbonate to the carburet, or from the ore to steel by a direct process.

*Experiment.* If some pearl-ash (sub-carbonate of potash,) be put into one tumbler, and some copperas (sulphate of iron,) into another, and both exposed to the air, one substance will be covered with a white powder and the other attract moisture so as to become a partial liquid. The one is said to effloresce, the other to deliquesce. By trying the experiment any one can readily ascertain by which operation each is effected.

#### BOOK AGENTS WANTED.

For the most Attractive and Popular Works.

**SEARS' AMERICAN PICTORIAL BOOK ESTABLISHMENT**—Removed to 181 William street, (near to Spruce,) New-York.

#### BOOK AGENTS WANTED.

The subscriber publishes a large number of most valuable Books, very popular, and of such a moral and religious influence, that while good men may safely engage in their circulation, they will confer a public benefit and receive a fair compensation for their labor.

The entire series of Mr. Sears' Pictorial Works has been examined, and strongly recommended to Superintendents, Trustees, and Teachers of Schools, by the following distinguished gentlemen: His Excellency, HAMILTON FISH, Governor of the State of New-York; Hon. CHRISTOPHER MORGAN, Secretary of State, and Superintendent of Common Schools, N. Y.; T. ROMEYN BECK, M. D., Secretary of the Regents of the University, N. Y.; the Legislative Committee on Colleges, Academies, and Common Schools; Rev. EDWARD HITCHCOCK, LL. D., President of Amherst College, and Professor of Geology, Massachusetts.

To young men of enterprise and tact, this business offers an opportunity for profitable employment seldom to be met with. There is not a town in the Union where a right honest and well-disposed person can fall selling from 50 to 200 volumes, according to the population.

They are too numerous to be described in this advertisement. Persons wishing to engage in the sale of them, will receive promptly by mail a circular containing full descriptions, with the terms on which they will be furnished, by addressing the publisher, post-paid.

ROBERT SEARS, 181 William st  
New-York.